

CONFIDENTIAL.]

[No. 50 of 1877.]

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 15th December 1877.

## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Bhārat Shramjībī" ... ..	Barāhanagar ...	4,000	
2	"Rajshahye Sambād" ... ..	Rajshahye ...	.....	
3	"Grāmbārtā Prakāshikā" ... ..	Comercolly ...	200	
4	"Arya Pratibhā" ... ..	Bhowanipore ...	.....	
<i>Bi-monthly.</i>				
5	"Culna Prakāsh" ... ..	Culna ...	.....	
<i>Weekly.</i>				
6	"Banga Hitaishī" ... ..	Bhowanipore ...	.....	
7	"Bishwa Dūt" ... ..	Tāligunj, Calcutta ..	.....	5th December 1877.
8	"Bishwa Suhrid" ... ..	Mymensingh ...	450	
9	"Bhārat Mihir" ... ..	Do. ...	658	6th ditto.
10	"Bhārat Sangskārak" ... ..	Calcutta ...	.....	3rd ditto.
11	"Bengal Advertiser" ... ..	Do. ...	.....	
12	"Dacca Prakāsh" ... ..	Dacca ...	400	9th ditto.
13	"Education Gazette" ... ..	Hooghly ...	1,168	7th ditto.
14	"Moorshedabad Pratinidhi" ... ..	Berhampore ...	.....	
15	"Pratikār" ... ..	Do. ...	235	
16	"Grāmbārtā Prakāshikā" ... ..	Comercolly ...	200	8th ditto.
17	"Sambād Bhāskar" ... ..	Calcutta ...	.....	
18	"Sulabha Samāchār" ... ..	Do. ...	5,500	8th ditto.
19	"Sādhāranī" ... ..	Chinsurah ...	516	9th ditto.
20	"Hindu Hitaishinī" ... ..	Dacca ...	300	8th ditto.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
<b>BENGALI—(Continued).</b>				
<i>Weekly—(Continued).</i>				
21	"Soma Prakásh" ... ..	Bhowanipore ...	700	10th December 1877.
22	"Sahachar" ... ..	Calcutta ...	.....	3rd ditto.
23	"Hindu Ranjiká" ... ..	Bauleah, Rajshahye	.....	5th ditto.
24	"Rungpore Dik Prakásh" ...	Kákinia, Rungpore	250	6th ditto.
25	"Burdwan Pracháriká" ... ..	Burdwan ...	165	
26	"Banga Mittra" ... ..	Calcutta ...	4,000	7th and 11th ditto.
<i>Daily.</i>				
27	"Sambád Prabhákar" ... ..	Do. ...	550	1st to 6th December.
28	"Sambád Púrnachandrodaya" ...	Do. ...	.....	7th to 14th ditto.
29	"Samáchár Chandriká" ... ..	Do. ...	625	28th Nov. to 8th December.
30	"Banga Vidyá Prakáshiká" ...	Do. ...	.....	6th to 12th December.
31	"Arya Mihir" ... ..	Do. ...	.....	
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
32	"Amrita Bazar Patriká" ... ..	Do. ...	2,217	6th December.
33	"Howrah Hitakarí" ... ..	Bethar, Howrah ...	300	9th ditto.
34	"Moorshedabad Patriká" ... ..	Berhampore ...	.....	7th ditto.
35	"Burrisal Bártábaha" ... ..	Burrisal ...	300	
<b>ENGLISH AND URDU.</b>				
36	"Urdu Guide" ... ..	Calcutta ...	400	8th and 15th December.
<b>URDU.</b>				
<i>Bi-monthly.</i>				
37	"Akhabár-ul-Akhiár" ... ..	Mozufferpore ...	.....	
<b>HINDI.</b>				
<i>Weekly.</i>				
38	"Behár Bandhu" ... ..	Bankipore, Patna...	509	12th December.
<b>PERSIAN.</b>				
39	"Jám-Jahán-numá" ... ..	Calcutta ...	250	7th and 14th December.



## POLITICAL.

THE *Sádháraní*, of the 9th December, contains a long article on the foreign policy of the Government of India, with special reference to Afghanistan. The editor takes the same view of the subject as the *Statesman*, whose observations are merely reproduced in the vernacular.

SADHARANI,  
December 9th, 1877.

2. The *Soma Prukásh*, of the 10th December, thus writes in an article headed the "Troubles on the Frontier":—

SOMA PRAKASH,  
December 10th, 1877

Troubles on the frontier. They are a result of the mistaken policy of our rulers. Owing to the constant payments of money, by which Government thought proper to keep them in good humour, the hill tribes living on the frontier have become troublesome. Themselves ignorant barbarians, they have not comprehended; nor have they the ability to comprehend, the meaning of this act on the part of the British Government; and thus their pride becomes intensified. Whenever this feeling is wounded, or anything is done which is not agreeable to them, they grow turbulent and assume a hostile attitude, and have recourse to raids. These troubles on the frontier are chiefly brought about by sometimes suspending payments to some tribes, and occasionally increasing those received by others. They may, however, be effectually put a stop to by transferring the frontier to the direct control of the Punjab Government, and placing there a strong army; and this will, besides, remove all fears of a Russian invasion, which so constantly haunt the minds of our rulers.

## PUBLIC ADMINISTRATION.

3. The *Bhárat Sangskarak*, of the 3rd December, writes as follows about Mr. Tobin, the Joint Magistrate of Alipore: We are exceedingly gratified to notice his return to the 24-Pergunnahs. His courtesy, politeness, strong sense of duty, and, above all, the sincere interest taken and the earnest efforts put forth by him to promote the welfare of those committed to his charge, are highly commendable. His labours to benefit the Rajpore municipality, ever since it was made independent, furnish an example which should be imitated by other officials. We sincerely pray that Mr. Tobin may be allowed to remain for some length of time in this district.

BHARAT  
SANGSKARAK,  
December 3rd, 1877.

4. We take the following from an article in the same paper, headed the "Governmental grants for the propagation of Christianity." It is well known that, although Government has pledged itself to remain neutral in matters of religion, and treat the people, irrespective of their creeds, with impartiality, still its practice is contrary to its professions. For the propagation of Christianity, therefore, it is liberal in its grants. The advocates of this questionable policy, of course, seek to justify it by the supposition that it is the duty of the State to maintain a number of Christian pastors for the religious edification of the troops and other officers employed under it, who profess Christianity. But might it not, on the same line of reasoning, be urged that Government should appoint a number of Kazis and Brahmans for the religious benefit of its Mahomedan and Hindu troops, respectively, who constitute a larger portion? And this argument would derive additional force from the consideration that it is the Hindus and Mahomedans who contribute the largest portion of the revenues to the exchequer; and, as such, have the greater claim to such assistance. The stigma of countenancing a religious inequality will rest upon the reputation of Government, and their action

BHARAT  
SANGSKARAK.



continue to be denounced by all impartial men until this injustice ceases to exist. Even if, disregarding the charge of partiality to the followers of a particular creed, Government maintained a Christian clergy, it should still be its duty to see whether or not the expenditure for this purpose be duly applied to its legitimate use. There is an unaccountable confusion and lack of responsibility observable in connection with the work performed by the clergy. There are, indeed, paid ministers ready regularly to offer spiritual instructions and hold services, but the great difficulty is to obtain auditors. Oftentimes their discourses from the pulpit help but to induce sleep in half-a-dozen hearers; as often they are addressed to empty benches. For expending revenues raised from Hindus and Mahomedans for the maintenance of such a clergy, Government not only exposes itself to the charge of partiality, but is also morally reprehensible. The indifference shown by the rulers in this matter is the more to be wondered at, as a large number of Christian missionaries and other Europeans are themselves opposed to this policy.

SAHACHAR,  
December 3rd, 1877.

5. We extract the following observations from an editorial in the *Sahachar*, of the 3rd December, headed the

The condition of the finances.

"Low condition of the Finances:"—The Go-

vernment of India, it is said, is secretly negotiating loans from the wealthy natives of Calcutta and other places at 7 per cent. interest. Loans are said to have been taken from the native princes also. As this has not been yet contradicted, the question arises, why should Government, with the large revenue at its disposal, find itself in such great need of funds? The famine has, of course, cost much; but a Finance Minister, gifted with a common knowledge of accounts, might provide for that beforehand. It must have been doubtless on the assurance of the Government of India that the Secretary refused the grant of a loan from the English Treasury. A period of four months only has elapsed since that event; and now the exchequer is found empty. What could afford a greater proof of the incompetency of the Finance Minister? Or what but this could be expected from a Government, the head and the principal members of which spend the greater portion of the year in tours and sojournings on the hills? According to some, a despotic form of Government oftentimes proves beneficial to the people. This is doubtless true as regards the security of life and property and the advancement of wealth; as witness the rule of Napoleon III in France. The Government of India, however, is altogether a different thing. The people, indeed, do not possess any power, but the few persons; who for eight months of the year govern the destinies of the twenty-four millions of the people of India from their retreat at Simla, are not responsible to any body. True, they own a nominal responsibility to the Secretary of State and Parliament; but no one fully recognizes it. As a consequence of this state of things, India is being gradually impoverished, and its financial administration disorganized. It was otherwise with the East India Company, who had a fear of their superiors, and could not act just as they pleased. The people knew whom to look upon as the responsible party for the work of administration; and the Company never hesitated to accept any grants that might be made. Not more than twenty years have now elapsed since the Government passed into the hands of the Queen. During this short period taxes have steadily multiplied; but the Government has never been without its difficulties. Parliament nominally exercises a supervision, but does nothing of the kind in practice. The question therefore arises whether the present confused system should be allowed to continue. Either let the people have a voice in the



finances of the Empire, or else entrust a single person with the entire management.

6. We take the following from another editorial in the same paper, entitled "Mr. Eden is again in error." His

Mr. Eden and the Native Press.

SAHACHAR,  
December 3rd, 1877.

Honor has again attacked the native newspapers, in the course of his resolution on the Administration Report of the Burdwan Division. This time, however, the strictures passed have reference to the whole native press, and not to the vernacular newspapers only. The question therefore arises: Do the native papers really possess any influence? That they do has been in a manner practically admitted in the resolution. It therefore follows that when His Honor, in his rage on a former occasion, stated that they were devoid of influence or respectability, he did not know the true state of things. The second question is, whether the native papers are by their writings preparing the people for the subversion of the British rule in India? His Honor has styled the editors disloyal. As in England, the people here accept the opinions of educated men in Calcutta, Dacca, and other cities. Are the newspapers really attempting a revolution? This would certainly be impossible without the aid of a foreign power; for at least a century must elapse before we could learn to secure that unity, strength, and political ability which are necessary for the purpose. The natives are aware what Russian Government might be; and during the present war they have, with scarcely a single exception, desired her defeat. No native paper has yet said anything against the continuance of the Royal family, or the British Government. Whenever a native paper happens to say anything against any Governor or officer of Government, this is regarded as seditious language. At least, this is the meaning in which the term has been employed by Mr. Eden. We, however, respectfully submit that, in our writings, we always make a distinction between the members of the Royal family and those that are vested with a short-lived authority only. What has loyalty to do with protesting against the acts of a provincial Governor? Just suppose if, instead of Edmund Burke, the people of India had conducted the impeachment of Warren Hastings, and Parliament had passed on him a capital sentence, would they have been for that circumstance held seditious? If, unfortunately, in a similar manner, we continue to differ from Mr. Eden, and seek unanimously to procure his dismissal from his post, shall we be open to the charge of disloyalty? The fact is, that the old civilians, although they are our true friends, desire that we should respect them as gods. Formerly, indeed, this honor was accorded them; but the people are now gradually learning lessons of self-respect, and discussing politics. Mr. Eden, it seems, would have even now the native papers as full of poems, tales, and religious dissertations as formerly; and it is because they are not of this description that they have incurred the Lieutenant-Governor's displeasure. But what does Mr. Harrison say in his report of the Midnapore district? We believe he has in a large measure correctly stated the fact. It is the opinion of the native public that the present system of administration should be changed. The people view with sorrow and anxiety that every five years a new Governor-General finds it in his power to turn the country upside down. It is for this also that the native papers have continually attacked the present system. They always counsel Government against the hasty abandonment of lines of policy and laws deliberately matured and adopted, in favour of others. Has Lord Lytton followed the policy and used the means of suppressing a famine which were prescribed by his predecessor in 1874? A system which necessitates the rulers almost daily



to make novel statements of their policy should be given up. What respectable Englishman will say the contrary? Whether it be the executive, judicial, military, or the financial, to whatever department of the State we turn our eyes, the way is barred to us. In Europe, the British Government has asked the Sultan of Turkey to confer on his Christian subjects higher political rights. Might not this justify the native editors in saying to Government: "Is it not well first to set this example by your own action toward the people of India, and then ask Turkey to do likewise?" Are we not entitled to know how the revenue, raised by sucking up our life-blood, has been expended? What patriotic person will not labour to procure the abolition of a system under which such things are possible? Mr. Eden, however, regards such language as seditious. In the name of God and the country we say, no, a thousand times no. The native prints indeed constantly attack Government; but their loyalty remains as strong as ever. What are the English people themselves doing? What does their history testify to? How can the Lieutenant-Governor expect to oppose the just wishes of the people to obtain back from their present despotic Government some share of the power which it possesses? Who will be able to stem the current that has set in? A ruler should rather be pleased than otherwise at this outspokenness of the people; and desire to promote their advancement. The native newspapers, it is true, occasionally indulge in strong writing; but smooth and complimentary language is impossible, as it would be untrue, when, owing to taxes, discontent so widely prevails. Disagreements and differences, however, are inevitable, so long as the Government continues a despotism, and the people are progressive. This is, nevertheless, a wordy strife. No native paper, even in his dreams, desires the end of the British rule in India. The editors know that such an event will be a serious misfortune to the country. Not knowing the language in which the native papers are written, and thus having to depend on others for a knowledge of their contents, Mr. Eden has necessarily fallen into an error respecting them.

SAHACHAR,  
December 3rd, 1877.

7. The same paper asks Government to grant an increase of salary to the pleaders in its employ who have now to do a large amount of work. Their connection with Government indeed makes them important; but not knowing whether their services could be obtained when required, suitors do not generally retain them, or do so only a short time before their case comes on for hearing. Their practice is in consequence much restricted.

BISHWA DUT,  
December 5th, 1877.

8. The *Bishwa Dút*, of the 5th December, notices with regret the ungenerous treatment which Sir Salar Jung has received at the hands of the Government of India. Although the staunchest supporter of the British rule, to which he rendered signal services during the mutiny of 1857, this profound statesman has been repeatedly subjected to affronts. The Berars have not been restored to him. During the Imperial Assemblage at Delhi, a silver medal only was conferred upon him, an honor to which such men as Moulvie Abdul Luteef and Jogodananda Mookerji were considered entitled. And now to insult him the more, the Government of India has, without any just cause, dismissed Mr. Oliphant, his Private Secretary, from his service.

BISHWA DUT.

9. The same paper dwells on the injustice of the Home charges. What India wants from the British nation is not favor or eleemosynary aid, but justice and fair play. The observations made by the writer are the same as those noted in paragraph 2 of our report of the 24th November.



10. We give the concluding portion of a long article in the *Bhārat* Sir Salar Jung, and the Government of India. *Mihir*, of the 6th December, in which the editor reviews the events in Europe, dwells on the steady advance of Russia in Asia, the occupation of Khelat by the Government, and the umbrage thereby given to the Amir, and the injustice it has recently done to Sir Salar Jung by dismissing his Private Secretary from his service. It appears, from a study of the events that have occurred within the last three years, that Government has forgotten the history of the last two decades. It has laboured much to heap insults upon its old ally Sir Salar Jung, ever since the visit of the Prince of Wales to this country. Not to speak of the non-restoration of the Berars, Sir Salar Jung has been subjected to endless indignities for having even dared to broach the subject. At last his own Private Secretary has been dismissed. Let the world be amused at this, if it pleases, and blame Government a hundred times over ; we are not concerned with that. We are only afraid lest these acts of injustice should alienate from the rulers the hearts of the people. We do not know how, but it is the fact, that every month now witnesses events which but five years ago did not occur even once in a year. A succession of these is gradually lessening the attachment of the people to the British Government. If the statements of travellers and correspondents be true, neither Oudh nor the Punjab seems to be entirely well-disposed towards Government ; while the discontent is deepening by the rulers abolishing, one after another, the colleges in those provinces. In spite of the friendly relations now existing between Scindia and the Government, the loss of the Gwalior fort still rankles in his heart. Of the tribunals in the country, the High Courts had long commanded the unbounded confidence and attachment of the people ; but even this feeling has diminished since the Fenwa cases, and the trials of Heenan, Janokey Nath, and a few others. These events do not certainly augur well for Government, although it may not set any value on the kindly feelings of the natives, or their discontent. We do not think this is wise. Government has not probably yet comprehended the disappointment caused by the durbar at Delhi. The people have received an impression that, to serve their own interests, the rulers will henceforth govern the country by force only ; although it may not suit their purpose to state this in words.

BHARAT MIHIR,  
December 6th, 1877.

11. After adverting to the chronic poverty of the people, as evidenced by the recurrence of famines and the distress occasioned thereby, the *Amrita Bazar Patrika*, of the 6th December, discusses the means whereby the exchequer may recoup itself for the large outlay incurred on the famine. The editor exhorts the native public to reconcile themselves to an income-tax, and considers this as the best.

AMRITA BAZAR  
PATRIKA,  
December 6th, 1877.

12. In an article headed "Lord Lytton," the same paper bestows eulogiums upon His Excellency for his successful efforts to suppress the Madras famine. By this noble act he has raised the prestige of the British rule, and won back to it the affections of the people. His successful management of the affairs, connected with the Imperial Assemblage, and his vigorous frontier policy have received commendation.

AMRITA BAZAR  
PATRIKA.

13. The *Sādhārānī*, of the 9th December, in an article which is to be continued in future issues, and headed "The Embankment of the Damooda," dwells on the injury to which the inhabitants of a large number of villages on the western

SADHARANI,  
December 9th, 1877.



bank of the river have been subjected by the destruction of the embankment extending over about twenty miles. This was an outcome of the desire of both Government and the authorities of the East Indian Railway to protect their line from the destructive inundations which formerly took place, and to oppose which there had been constructed an irregular line of embankments on both sides of the river, and maintained from the proceeds of a tax levied from the zemindars for the purpose. Although these old bunds did not always serve as effectual barriers against the advancing flood, yet they did much. Even the occasional inundations were of great use in draining the country of all dirty and stagnant waters, leaving a rich alluvial deposit on the fields, and stocking the Damooda and its branches with excellent fish. All this, however, has changed ever since the construction of the railway embankment on the eastern bank and the destruction of the bund on the opposite side. While the railway embankment has led to the formation of silts at the mouth of the Káná and other streams, and thus to a scarcity of fish and water, the destruction of the embankment on the opposite side has ever since exposed the neighbouring villages to ruinous inundations. We have thus the spectacle of floods and a scarcity of water affecting the people simultaneously on the opposite sides of the Damooda. For this unsatisfactory state of things, however, the officers of the Public Works Department, who are entrusted with the maintenance of these bunds, are primarily responsible. In this connection, it is not improper to mention the extremely tardy procedure which obtains in regard to the disposal of cases of complaint, such as the injury done by an inundation, by the Public Works Department. By the time the reply to a petition of this nature is obtained, at least two floods will have passed over the afflicted villagers. Even then nothing is done.

BEHAR BANDHU.

14. This paper has the following anent Mr. Metcalfe:—The *Beháris* must be well acquainted who was the Commissioner here last year, and how the respectable men of the place used through fear to flatter him; also how he spent his time as a *nabob*. The same Mr. Metcalfe is now the Chairman of the Calcutta Municipality, in which office he has fallen into great straits, as the Calcutta nobility do not say—"Yes Sir! Yes Sir!" to every word coming from him, as the people here would do; on the contrary, they very often differ from him in opinion. The English do not like to see the smallest exhibition of independence on the part of the natives; but we ought not to be afraid of this, for, if the English desire it, they can easily bring themselves to comprehend that we are men like them, and that we long to have a taste of that independence of which they are so fond; but it is a matter of regret that our brethren of Behar are day by day becoming more cowardly.

BEHAR BANDHU.

15. The following article headed "Abkári" appears in this paper. Those who are in the habit of watching the good and evil, the advancement and decline of society, will be greatly grieved to learn that, whilst Government is with its right hand bestowing the blessings of education, ethics, and civilization, it is at the same time scattering poison with its left. The English Government is in ecstasies only when it is in the way of acquiring money; if it but directs its attention to another point, it will discover what ruin intoxicating drugs are bringing on the country. Is the Government not in the least aware how many homes have been turned into charnel-houses thereby; how many women have lost their respectability, and children been made orphans? This is no stretch of imagination, for thousands of examples are forthcoming; there are multitudes of men ruined and cast into prison every year; Government has but to

Liquor and intoxicating drugs.



make the inquiries which duty calls for, and it will learn these facts. On the appearance of cholera, plague, or the occurrence of famine, Government brings all its energies to bear against these ills, but what remedies has it ever adopted to do away with the more than deadly social pestilence; or does it consider the former evil greater than the latter? It ought always to feel interested in the welfare of its subjects, but ours is a foreign Government, which keeps its eye only on its income, and makes the happiness of its subjects depend thereon: we do not mean to say that the members of a foreign Government should be shedding their own blood, spending their money, and labouring solely for the welfare of a conquered country; yet assuredly it is to be expected that if they cannot do any good, they should not, at all events, do any ill. Government derives a profit from the *abkâri*, but of what avail is it? If they were but fully cognizant of the state to which this country has been reduced by it, they would themselves adopt means to remedy the evil. It is a matter of regret, that the immense profit, derived from it, has probably blinded the Government, so that, seeing, they do not see these evils.

16. The *Urdu Guide* has rather a lengthy editorial on the constitution of the Bengal Council composed of Europeans, Hindus, and Mussulmans; the first numbering more, and the other two taken together less, than one-half: and of the latter half, the unfortunate Mussulman is quite in a minority, so much so, that only six Muhammadans have occupied seats in the Council since its formation. In the opinion of the editor, the best and justest plan would be to give six seats, or one-half, to Europeans (excepting the Honorable the President), sub-dividing these equally into official and non-official members, and to confer the remaining six seats on natives with the like sub-division: the Europeans to include Protestants, Roman Catholics, and Jews, and the natives, Hindus, Muhammadans, and Parsees. It must be admitted that the Hindus of Bengal far outnumber the Muhammadans, and, in addition, have a better knowledge of the English language; so that taking these two circumstances into consideration, two Mussulmans, the one official and the other non-official, should always be in the Council. During the ensuing four months four members will go out by rotation; of these two are Europeans, one a Hindu, and the last a Mussulman, viz. Nawâb Mîr Muhammad Ali Sâhib, who has no desire to be reappointed, being obliged to proceed to his native country and look after his zamindâris; so that with his departure the Council will have no Muhammadan in it. The editor, considering that the *Urdu Guide* is the representative organ of the Muhammadan community in Bengal, would beg most respectfully to submit, for the favourable consideration of, and selection by, the Local Government, the following names of Muhammadan gentlemen, who are considered capable and worthy of occupying seats in the Bengal Council:—

URDU GUIDE,  
December 16th, 1877.

Maulvie Daliluddin, Deputy Magistrate of Patna.	} Official members.
„ Syad Amir Hosein, Magistrate of Patna.	
„ Syad Obeidullah, Khân Bâhâdur, Magistrate of Bogra.	
„ Abdul Jabbar, Deputy Magistrate and Deputy Collector.	
„ Dilawar Hossein Ahmed, Deputy Magistrate of Rungpore.	
Maulvie Syad Zainuddin Hossein, Khân Bâhâdur, of Patna.	} Non-official members.
„ Syad Amir Ali, Barrister-at-Law, of Calcutta.	
Munshi Mahommed Yusuf, Pleader of the Calcutta High Court.	



The editor considers it his duty to inform Government that the Mussulmans consider themselves entitled to have always at least two representatives of their class in the Council, the one official and the other non-official.

#### EDUCATION.

**BHARAT  
SANGSKARAK,**  
December 3rd, 1877.

17. The *Bhārat Sangskāraḥ*, of the 3rd December, makes the following observations, in an editorial, headed the "English test in the Entrance Examination of the Calcutta University." Among the arguments, employed by Dr. Rajendra Lall Mitra in his recent letters to the Registrar of the Calcutta University, against the present system of examining the candidates in English for the matriculation, we find one which is unanswerable. This gentleman is opposed to the practice, now in vogue, of setting a paper in English, in which all the questions, with the exception of one or two only, are on grammar; and asks the Senate to revert to the old arrangement under which text-books in English were prescribed. He has shown by means of statistics that out of 111 questions put to the boys in the last three years, five only were such as might test their knowledge of English; while the rest were all on grammar. This year, too, of the 18 questions, with all their sub-divisions, one only was on composition. Does not this justify us in saying, that English literature has been in a manner excluded from the subjects of the Entrance Examination, and English grammar has taken its place? Has this been the outcome of the noble resolve of the Senate to abolish the system of prescribing text-books, on the ground, that they lead to the prevalence of "cram"? This is, however, worse than what had been apprehended and sought to be checked.

The difference between the two systems has been this: that, whereas under the former it was possible for a few native key-makers and annotators to earn something by their exertions, this has now been put a stop to; but their place has been taken by certain European Professors, who have published treatises on grammar. These books are committed to memory by the boys; and "cram" prevails as much as before. In these circumstances, the authorities cannot too soon revert to the old system and fix text-books in English, especially the writings of some modern English writer; and the examination should be such as would require the boys to study other books besides those that are prescribed. The paper on composition also should contain extracts for translation into English.

**SAHACHAR,**  
December 3rd, 1877.

18. The *Sahachar*, of the 3rd December, protests strongly against the proposal, made by the Senate of the Calcutta University, to make Sanskrit optional in the F. A. Course. The only result of this step will be that that classical language, which has been already by a similar ruling, in a manner, excluded from the subjects of the B. A. Examination, will cease to be studied by native students. The reason of this unwise measure is not known to us. It is really strange, and a matter to be regretted, that while the study of this language is being gradually extended in Europe, in India, its birth place, the University authorities are sedulously excluding it from their curriculum.

**EDUCATION GAZETTE,**  
December 7th, 1877.

19. The *Education Gazette*, of the 7th December, protests against the predominance of questions on grammar in the paper on English, set this year, to the candidates in the Entrance Examination of the University. Grammar does not in English play such an important part as it does in the classical languages; and it would be enough if the boys were only taught to express themselves in



a correct and intelligible style. For this purpose, they should be regularly exercised in translations, for which extracts should be given in the papers on languages. Text-books in English should also be appointed for the Entrance Examination. Since these are prescribed for the F. A. and all other subsequent examinations, in which the candidates might do without them, we do not see why they should not be so fixed for the matriculation.

20. Adverting to the rumoured abolition of the law classes in the Dacca College, the *Hindu Hitaishini*, of the 8th December, asks Government, in view of their importance to the people of Eastern Bengal, to retain them. The proposal, if carried out, will do much harm to the college, as students will have, for the purposes of their legal studies, to come to Calcutta.

HINDU HITAIISHINI,  
December 8th, 1877.

21. The *Sádháraní*, of the 9th December, observes that the cold season, in which the Entrance Examination of the University is held, is not a suitable time for it.

SADHARANI,  
December 9th, 1877.

The time when the Entrance Examination should be held. Almost every year at this time the malarious fever prevails in the country, and a large portion of the students suffer from it. Many are even obliged to present themselves at the examination while they have still the fever on them; more, with difficulty, and with the aid of quinine and other febrifuges, manage to undergo the test, but through ill-health and overwork, a relapse soon takes place. The time is not opportune for another reason. The examination is held shortly after the Doorga Pooja Holidays, during which the whole population of Bengal, young and old, male and female, are in high spirits; and during the festivities disregard the laws of health. But a reaction soon follows; and lowness of spirits induces fever. During the holidays also study is wholly neglected. Under all these circumstances, we ask the authorities of the University to hold the matriculation test a few days before the Doorga Pooja vacation.

22. The *Soma Prokásh*, of the 3rd December, asks: "Are the authorities really opposed to high education?"

The high education of Natives. Knowing, as they must, the manifold evils of ignorance, have the rulers become so narrow-minded as to be hostile to the advanced education of the natives? Are they afraid that this will open the eyes of the people, and lead them to subvert British rule? We firmly say that, from the natives of India, Government need have no fear of a rebellion or a discontinuance of the present rule. If ever such a contingency comes to pass, it will be brought about by Russia or some other European power. There are several reasons which make it impossible that the people of India shall ever be able to achieve their independence; these are briefly the following:—(1) The different races that inhabit the country, their different creeds, manners, customs, and mutual jealousies and animosities. The Hindus and Mahomedans will probably continue to disagree to the end of time. (2) The spread of English education, which has sharpened the intelligence of the people, and taught them to estimate their own power, and that of the British Government. The sepoy revolt was in a large measure due to the utter ignorance of the rebel troops. (3) The rigorous system of administration which obtains at the present time is likely soon to emasculate the people and render them devoid of all enterprise or ambition. We doubt whether after a short time they will have sufficient energy left in them even to carry on their household duties. (4) The frequent recurrence of natural calamities, such as famines, pestilences, and storm-waves. We do not see how, under these circumstances, the rulers could reasonably distrust the people. Probably the tall-talk of the Bengalis and their discussion of public measures, at the present day, have induced this unpleasant feeling in

SOMA PRAKASH,  
December 3rd, 1877.



Government. But it should be remembered that remonstrances are not disloyalty, nay, they are rather a proof of loyal gratitude to Government.

BEHAR BANDHU,  
December 12th, 1877.

23. The *Behar Bandhu* writes in highly laudatory terms of the exertions of *Báboo Bhúdeb Mukerji*, who, since his appointment to the Inspectorship of Schools

in Behár, scarcely a year ago, has inspected almost every school in the province; a thing not done by any previous Inspector; for there are schools which have never been visited. The excellent condition of the Behár schools and the progress which education has made here are to be attributed to the unsparing diligence and labour of the Báboo.

#### LOCAL.

RUNGPORE DIK  
PRAKASH,  
December 6th, 1877.

24. The *Rungpore Dik Prakash*, of the 6th December, directs the

High charges levied by ferrymen in attention of the authorities to the inconvenience occasioned by the high charges levied by the ferrymen on the rivers of the Rungpore district. Printed schedules of tolls should be stuck up in some conspicuous place for the information of those that use the ferry.

SOMA PRAKASH,  
December 10th, 1877.

25. We extract the following observations from the opening editorial of the *Soma Prakash*, of the 10th December, headed the "Rajpore Municipality." We have

a municipality in our native village; but it has never expended a single pice towards the promotion of the sanitary condition of the inhabitants. The drains continue to be as blocked up, and the jungle remains as dense as ever, except only on the roadsides, where a little rank vegetation has been cleared. The houses of the inhabitants are as full of filth to-day as when there was no municipality. Not to speak of not providing pure water, even the old roads still exist; they were not repaired when the road cess began to be levied, nor have they seen any repairs now. If it be said that the pay of the chowkeedars swallows up the income of the municipality, we do not comprehend that. As formerly, so now, a decrepit and inefficient constable, once only on a dark night, disturbs our slumbers with his cry, and is not to be found on a moonlight night. Where then does the money of the municipality go? The editor then asks Mr. Tobin, the Chairman, and the higher authorities, to attend to the working of the municipalities, and see that the rate-payers obtain the benefits to which they are justly entitled.

#### MISCELLANEOUS.

BEHAR BANDHU,  
December 6th, 1877.

26. Lakshmi Narayan Mitra, a resident of *Gopalgunge*, zillah *Sarun*, writes to the *Behar Bandhu*, under date the 6th December, complaining of the tightness of the prices of food-grains, as also of the scantiness of the rice, *rabbi*, and wheat crops; of the last of which a bare half may be expected to be reaped.

JAM JAHANNUMA,  
December 14th, 1877.

27. This paper announces the capture of certain Russian spies in Constantinople, who stated that two other such disasters as that sustained in Plevna would see the Czar dethroned; but the Imperial Guard had been called out, and if these were not able to turn the fortune of war in favour of Russia, the Czar would commit suicide; that the Russian treasury was quite empty, and if the Turks still retained their victorious position, the Czar would by January either be a fugitive or sue for peace, and that the Russian troops were exceedingly depressed at the victories of the Turks.

JOHN ROBINSON,

BENGALI TRANSLATOR'S OFFICE,

Government Bengali Translator.

The 15th December 1877.

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